



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

ANDOVER-HARVARD LIBRARY



AH 4SIN E

942 Monroe

Monroe, H. E.

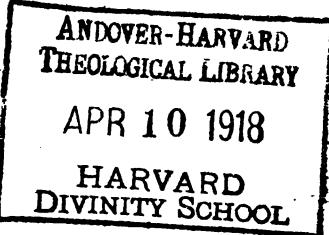
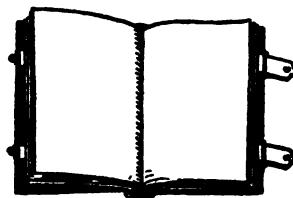
Pageant of Protestantism.

942
MONROE

742 Monroe

THE PAGEANT OF PROTESTANTISM

By Harriet Earhart Monroe





The Pageant of Protestantism

Celebrating the
Quadricentennial
of the Reformation

By Harriet Earhart Monroe

With Costume Plates
and Descriptions
by Jessie Gillespie

THE LUTHERAN PUBLICATION SOCIETY
PHILADELPHIA, 1917

ANDOVER-HARVARD
THEOLOGICAL LIBRARY

APR 10 1918

HARVARD
DIVINITY SCHOOL

H 45, 298

COPYRIGHT, 1917, BY
THE LUTHERAN PUBLICATION SOCIETY

The Pageant of Protestantism

By Harriet Earhart Monroe

THE PAGEANT

This pageant is designed to show the leading characters and events in the great Protestant Reformation of the sixteenth century. While the pageant, as given in these pages, is largely for Lutheran churches, as Luther was the first reformer to break away entirely from Rome, yet it can be used by any Christian denomination. Each Christian branch since Reformation days has emphasized a different phase of truth, and has done a worthy part to bring sinners to Christ, and, therefore, can take part in this pageant which stands for

THE OPEN BIBLE

Therefore, each person taking part should carry a Bible, and at certain signals each person should hold aloft the open Bible.

LUTHERANISM

"Lutheranism stands for that effort which was made in the sixteenth century to maintain and continue the true historical development of the Christian life, as opposed to

the false and unhistorical development with which it has been confused and intermingled in the Church."—*Henry E. Jacobs.*

Luther, Melanchthon, and their co-laborers, formulated the advanced thought of the generation in which they lived, developing the same and adapting it to the needs of the times. They desired to return to simplicity of worship and doctrine as set forth by the word of God.

Characters to Be Set Forth Leading the March

(Luther and the faculty at Wittenberg University, with the flags of the German states in the lead. Luther wears the black gown of Wittenberg University. The same for Melanchthon and at least ten others bearing historic names of the Reformation period.

Most cities have several Lutheran churches. In that case German-speaking churches and Sunday schools should lead in the order in which they were organized. When it comes to the other Lutheran churches, they should fall into the procession in the order in which they were organized. A good display of Sunday school and Bible Class banners will add a picturesque touch.

Each nationality should have scarfs of paper or paper muslin of the colors of its flags. Thus: United States, red, white and blue scarfs with banners showing church and Sunday school affiliation; German scarfs of red, white and black, etc. Paper peasant caps would add to the effect. When a town has no foreign-born church people, the foreigners should be represented by scarfs and flags.

One banner should have upon it the words, "The just shall live by faith"; another, "Here I stand; I cannot do otherwise. God help me"; "It is necessary I should do right, it is not necessary that I should live"; "In that day shall there be one Lord."

CITY COMMITTEES

City committees should consist of the pastors and superintendents of all Sunday schools, with the teachers as sub-committees. Each float should be given to a different Sunday school; or, if only one church undertakes the pageant, each class should prepare and superintend a float.

This pageant can be rendered on an outdoor stage, or even in a church as tableaux, although it is chiefly designed for a church and Sunday school street procession.*

A large number of banners, flags and transparencies will add to the beauty of the procession.

Each Sunday school should be preceded by a banner bearing the open Bible, and another banner representing the cross and led by its own orchestra, when possible.

THE GREAT PROCESSION

Led by bands and music—a band before every Sunday school, if possible. Small towns will not need to use all the floats. The following missions, supported by other American Lutheran General Bodies, could have floats, thus:

The Hauge Norwegian Evangelical Lutheran Synod—China.

Norwegian Evangelical Lutheran Synod of America—Schreuder Mission, Africa.

United Norwegian Lutheran Church in America—China and Madagascar.

Swedish Augustana Synod—China.

Joint Synod of Ohio works in connection with the Hermsburg Society of Germany, in India, South Africa and Persia.

* When this pageant is exhibited on a stage, a good speaker should tell the story between one scene and the next of the Church and the period represented.

German Missouri Synod has missions in Brazil and Argentine Republic.

Synod of Wisconsin, Minnesota and Michigan, extensive missions among the Indians of our own country.

General Council has missions in India, Porto Rico, Burma, Japan.

United Synod South, in Saga, Japan.

General Synod alone has about 58 American Lutheran missionaries in India and Africa, and 852 native helpers.

FLOATS

(Let a procession leader choose only such floats as he can render well.) These floats are all vivant, *i.e.*, admit of moving about, which will improve rather than detract from the interest.

1. Luther about fifteen years of age, with about ten other boys in choir robes—Luther as solo singer. Ursula Cotta giving bread from a basket to all the boy singers. (The cassock, or black robe, can be made of black calico or cambric.) Luther was a student at Eisenach from 1497-1501.

2. Luther in black university gown nailing theses or propositions on door of Castle Church. Students in student gowns standing around arguing, some pleased, some angry. (See D'Aubigny's History of Reformation.)

3. Burning the Pope's Bull.

Luther, students and citizens. The electric fires used in theatres show this with good effect.

4. Luther before the Diet of Worms.*

Emperor (with guard), Cardinal, Archbishop (with Swiss guard), Elector Frederick (with guard), Luther with

*What event in Luther's life divides modern history? The stand taken by him at his trial for heresy, in 1521, at Worms. In January, the same year, the pope placed Luther under the ban of the Church. Charles V was unwilling to execute that ban until he, in person, should

open Bible. These soldiers can be represented by United States soldiers in infantry, artillery and cavalry uniforms.

5. Translating the Old Testament.

Luther and the professors with one Jewish rabbi, in university black gowns, with books, manuscripts and ink-stands before them. Very busy scene. Old Testament, A.D. 1534.

6. Luther's First Christmas Tree.

A family in the quaint costumes of Luther's time, Luther and two children with musical instruments. A trimmed Christmas tree in the back, all singing, instruments playing.

Luther says: "One night as I walked I thought how can I represent to little John the stars that shone the night that Christ was born in Bethlehem, and I decided upon the bright lights upon a dark tree. Then we decided to put on the tree the simple gifts which we were able to afford, to represent to our children the great gift of the Son of God to man."

7. The Lutheran Swedish-speaking Division.*

Gustavus Adolphus (1594-1632 A.D.) with wife and little daughter Christina, Oxenstiern, courtiers and soldiers.

give Luther a hearing and a chance to recant. For this purpose Charles assembled the princes of the empire in a diet at Worms, to which Luther was summoned to answer the charge of heresy.—*Conrad*, p. 30. The Papacy hoped that either he would fail to appear, or, if present, that he would renounce his faith and teaching. Luther refused to recant; his noble courage was expressed in his famous words: "Here I stand; I cannot do otherwise. God help me."—*Fisher*, p. 110.

* HISTORICAL LUTHERANISM

What hero-king may be regarded as the successful defender of the Reformation? Gustavus Adolphus, the great king of Sweden.

The name of the martyr hero, Gustavus Adolphus, should be dearer to Protestants, and most of all to Lutherans, than the name of Washington to Americans, for the price he paid for religious liberty was his own blood. But for him our Protestantism might have been borne down and swept away from the world in a torrent of blood and fire.—*Krauth*, p. 156.

Gustavus bidding farewell as he leaves for the army. If the size of the float permits, a few Swedish soldiers may be added.

8. First missionary to the Indians sent by the Swedes, Rev. J. Campanius (1643-1683 A.D.). Surrounded by a group of Delaware Indians in war paint and feathers, but smoking the pipe of peace. Luther's catechism was the first religious work translated into an Indian language. It was done at this mission in Delaware. (See Lenker, p. 378; also History of the Lutherans, pp. 83, 84, by Henry E. Jacobs.)

9. Tepee, a circular wigwam with lone translator sitting inside translating Luther's Catechism.

10. First Foreign Missionaries to Asia.

Ziegenbalg and Plütschau (1706 A.D.) in costumes of Denmark, with a Rajah in fine native costume receiving the Bible—a pantomime, first rejecting then receiving the Bible—surrounded by natives, a few well dressed. (See Lenker, pp. 31 and 368, for portraits.)

11. Christian Schwartz making peace between an English officer (clothing—scarlet coat and ruff, short trousers) and a Rajah in glittering Indian costume, surrounded by natives manifesting great anger. 1726-1789. (See Lenker, p. 31.) This float may be accompanied by 10 to 100 men on horseback in costumes of India, the Rajah in showy garments, the others in white clothing, when convenient, with white turbans.

THE DANISH-HALLE MISSION IN 1705

The Danish-Halle Mission in 1706 sent two students educated at the Halle University—Bartholomew Ziegenbalg and Henry Plütschau—to a Danish colony of Tranquebar, where a great work was accomplished (July, 1706). Christian Schwartz, a great evangel of Christ, joined them

at Tranquebar and labored there until many natives were converted. Not long after Schwartz had settled at Tanjore the city was besieged by Haider Ali, the Sultan of Mysore. At one time, during the siege, the farmers, having no faith in the officials, refused to deliver provisions until Schwartz guaranteed payment. Tanjore and Trichinopoly have passed into other than Lutheran hands, but the work of Christ still flourishes there. Schwartz is believed to have led more than 50,000 souls to Christ, and laid the foundation for the work of William Carey, who reached India in June, 1793. (For a fine sketch, see *Missionary Heroes of the Lutheran Church*, by L. B. Wolf.)

12. Under a Norwegian or Danish-speaking Lutheran Church. 1721 A.D.

Hans Egede, born in Norway in 1686, but sent as a Danish missionary to Greenland (1721-1736), may be said to have introduced the Christian religion to the Esquimaux of that country. Float—Hans Egede (A.D. 1686-1758). Esquimau men, women and children, missionary handing out Testaments or tracts containing select verses. (See *Lutherans in All Lands*, Lenker, p. 279.)

13. Under a Lutheran Swedish, Norwegian or Danish-speaking Church. (See Lenker, p. 318.)

Thomas Von Westen—Apostle to the Finns—born 1682, died 1727. Westen in wig and bands (see Lenker, p. 318), surrounded by ten or more persons in the peasant costume of Finland. Westen handing out tracts. All singing “Ein Feste Burg.” (See *Lapp Pullman*, a picture in Lenker’s *Lutherans in All Lands*, p. 377, for the form of this float.) When possible, invite Finns to take part, using their own native costumes, or, when not available, have persons dressed to represent them.

14. Ecclesia.

Ecclesia, or the Church, entered America with the early

settlers. The Pilgrim Fathers, the Huguenots, the Cavaliers and the Catholics, all welcomed the Church of the living God. In this float the flags of every European nation, with corresponding scarf, should be carried by a Christian of that nation; thus, a Greek Christian should carry the flag of Greece, a French Protestant the flag of France, a Christian Syrian the flag of Turkey, etc., or persons dressed to represent them. There should be two—a colored man or woman and a Jew—without flags. They should stand together, with banners, "We also are the children of God." "We are citizens of that city whose builder and maker is God." Ecclesia wears a crown, a long white robe with angel-wing sleeves. She extends the cross in benediction above them all.

15. Henry Melchior Muhlenberg.

Henry Melchior Muhlenberg (came to the United States in 1742) wears the big white wig of the period, the black robe and bands of the German clergy. This float should be filled with Lutheran ministers, when available, or other clergy, some in clerical robes, some in plain dress, to whom Muhlenberg is showing a large banner, on which is the cross and the Muhlenberg motto, "Ecclesia Plantanda," and each minister holds aloft the open Bible. He was the first President of the first American Lutheran Synod.

16. John Peter Gabriel Muhlenberg.

John Peter Gabriel Muhlenberg, while serving a German Lutheran congregation at Woodstock, Va., announced his farewell sermon for the middle Sunday of January, 1776. After preaching an eloquent sermon on the duty of the hour, he stripped off his clerical robe and stood dressed in the uniform of the Continental Army officer. Immediately his drum corps began to play patriotic airs, and recruiting for the Continental Army began.

Float covered with United States colors, a middle-sized,

fair-haired man with the German-speaking Lutheran minister's robe half off his shoulders, showing his Continental uniform. A drum corps, also in Continental Army costume, playing patriotic airs on drums and fife, while a recruiting officer solicits recruits from the crowd.

17. Introduction of the Deaconess Work in America.

Rev. Dr. William A. Passavant, of Pittsburgh, 1849 (who established the first Protestant hospital in the United States), with four deaconesses in General Council garb, one baking, one teaching, one tending a child, and one giving alms, etc. (Dr. Passavant brought these four deaconesses in a *canal boat* from Pittsburgh to my father's house—Rev. D. Earhart—in Leechburg, in 1849, so this float can well be represented by a canal boat.) The outside of the canal boat should have the colors of the United States and of Germany.*

18. The Woman's Missionary Movement.

A long float, women singing and distributing missionary literature, and so on.

Banners:

1. "The women who publish the tidings are a great host."
2. Date of general organization.
3. Date of Lutheran organization.
4. "We want a Missionary Society in every congregation."
5. "We want every woman in the church a member of the Missionary Society."
6. "We want every member of the church a missionary."
7. "When we know we will care.
When we care we will pray.
When we pray we will give."

*REGULATIONS.—Whenever possible, invite deaconesses to take these parts. No one should borrow any garment from a deaconess, but copy the costume where other than deaconesses take the part.

(Prepared by the ladies of the Home and Foreign Missionary Society of the General Synod.)

Aim: Every member of the church a reader of missionary literature.

19. A float with deaconesses nursing the sick, comforting the aged and caring for orphans. All singing. The same regulations regarding costumes should prevail as under sixteen.

20. A float representing our mission work in India. On both sides the words, "Guntur—Rajahmundry." This float may carry the banner, "India for Christ." The float may have a group of persons impersonating natives, who are being given Bible instruction by a native pastor, also another group composed of women only, seated on the floor of the float, being instructed by a Bible woman. Let men dress in white and wear the white turban (see Wolf's Missionary Heroes, p. 53) of India and dress in garments peculiar to the country, the pastors wearing the usual clerical robes and bands, and the women dressed in the brilliant garments used by the women of India. In the center of the float may stand a group representing American missionaries who have been leaders in the various branches of the work. (These workers may carry a banner with the map of India in outline, showing the location of Guntur, Rajahmundry, and the German Lutheran missions.)—Woman's Home and Foreign Missionary Society suggestion.

21. The Muhlenberg Mission in Liberia, Africa.

This float may carry a banner with the inscription, "Africa for Christ." On this float may be a group of African girls, with a deaconess giving instruction in sewing, and a missionary teaching the Bible. Also a group representing boys from the boys' school, one of whom is using a plane or saw at a carpenter's bench, another a hammer and anvil,

while others are studying the Bible and general school books. Banners—"Africa for Christ"; the Saviour's words on banners, "Go ye into all the world," "Uttermost salvation," etc.

22. Mission in Japan under United Synod South.

Drape float with American and Japanese flags. On top cross the two flags and float a Christian flag over both. Display prominently on both sides:

"1892—1917"

"Twenty-five years of Lutheran Missions in Japan." On the float have children in Japanese costume, with one American and one Japanese teacher in a kindergarten circle. They may sing "Jesus loves me," or any well-known Sunday school hymn.

Banners—"United Synod South, American, Danish, General Council—One Lutheran Church in Japan," "500 Students in Kyushu Gakuin." (Suggested by Mrs. E. C. Cronk, of the United Synod South.) Or an American teacher may be instructing a group of Japanese young men, another a group of children.

23. America for Christ.

Our opportunity in Latin America alone, from Mexico to Magellan. The population may be divided into the following classes, which may be used on banners:

Whites	18,000,000
Indians	17,000,000
Negroes	6,000,000
White and Indian	30,000,000
White and Negro	8,000,000
Negro and Indian	700,000
East Indian, Japanese and Chinese	300,000

The flag of Mexico and every South American country should be used. Banners—"Sixty millions of people in America non-Christian," "We must get back to the religion of Jesus Christ." Other banners showing unchurched in United States, also number of church members.

On this float may be an Indian or an American in Indian costume, carrying a banner showing the number of Indians yet unreached, and an Alaskan, a Cuban, a Porto Rican, a group of immigrants carrying a banner showing the number of these Eastern peoples among us who are yet untouched. This float should be followed by groups of foreign children of every nation in your city, town or village, singing, "Jesus loves me, this I know, for the Bible tells me so," or other suitable music. Any child who can play any instrument should be especially used in this scene.

24. World Conditions.

A large globe of the world could surmount this float. Banners—"Go ye into all the world," "Whom shall I send, and who will go for us?"

Float—all forms of destitution and suffering, the groping blind man, the witch doctor, the little widows, hideous idols held up and worshiped, beating of women, etc., costumes representing different lands. (All forms of destitution may be represented on this float, taxing the ingenuity of the designers and showing the need of the gospel of Christ.) Use the flags of all the nations of the world, for every country has these sorrows and all need Christ.

DIRECTIONS

Abbreviate the pageant when necessary, but be sure to use as many of the floats on Luther and the modern missionary work as possible. Other floats representing foreign missions supported by American Lutheran general bodies may be added when desired.

Always remember the Luther colors are black, red, white, blue and gold. All ornamentations for Luther floats should hold to these colors. Banners should have the inscription on both sides so as to be read from all sides. Bear in mind the banners should be read from a distance, hence the wording should be brief and the lettering large.

Each church and Sunday school should be preceded by a banner giving the name of the church and school, so that they may be easily recognized. Be sure to keep the Bible and cross as your emblems in front of each church and school. Avoid expensive materials. Bear in mind, also, that the more flags, pennants and banners that are used in the procession, the better will be the effect. Caps and hats can well be made of crepe paper.

Tableaux, when given in a church, need no scenery, a crimson curtain as a background being quite sufficient.

Each church and Sunday school should be well drilled in the history represented by the pageant, even the parts which cannot be given by an organization. It should be constantly kept in mind that the pageant is given for the glory of God and to show what He is doing with His people under the Protestant form of faith. The pageant should begin with an invocation and end with a benediction.

Each church should have its representative on the reviewing stand before which the procession passes, to decide whether or not the object of the pageant was attained, this object being to awaken interest in church history and activities, and for the glory of God.

SUGGESTED HYMNS

“A mighty Fortress is our God.”

“Lord, keep us steadfast in Thy word.”

“Come, Thou almighty King.”

“When Thou, my righteous Judge, shalt come.”

“Hark! the herald angels sing.”
“How firm a foundation.”
“Publish glad tidings,” or, “O Zion, haste.”
“Onward Christian Soldier.”
“Holy, holy, Lord God Almighty.”
“Crown Him with many crowns.”
“We march, we march to victory.”
“Glorious things of Thee are spoken.”
“The Church’s one foundation.”
“Hail to the Lord Anointed.”
“My Church, my Church.”
“Joy to the world.”
“O Word of God Incarnate.”
“Beautiful Saviour” (Seiss translation).
“All hail the power.”
Doxology.

FLOATS FOR THE METHODISTS (Merely suggested)

1. John and Charles Wesley and George Whitefield, in large white wigs and university black gowns, singing one of the hymns composed by Charles Wesley, also surrounded by twelve Oxford students whom they seem to be drilling.
2. John Wesley standing on his father’s tombstone, preaching to a crowd of plain people. (See Daniel’s Illustrated History of Methodism.)
3. John Wesley, in Church of England robe, being tried by a justice of the peace (wearing a white wig and judicial garb) for the crime of preaching on the streets.
4. John Wesley sending Francis Asbury as his representative to America.
5. John Wesley and a Newgate congregation. (See Illustrated History of Methodism, by Daniel.)

- 6. An early Methodist class meeting. (For dress, see Daniel's History of Methodism.)
- 7. First Methodist Conference. (Men's dresses, see Daniel's History of Methodism, p. 422.)
- 8. Wesley and Beau Nash. (Daniel's History of Methodism, p. 171.)
- 9. John Wesley and his friends at Oxford. (Daniel's History of Methodism, p. 42.)
- 10. Methodist Deaconess Float.

Methodists have the earth girdled with missions, beginning with the Hawaiian Islands, the Philippines, Japan, Korea, China, Persia, Syria, and even Rome itself, and across and around Africa. All these furnish good subjects. Floats of the Women's Home and the Women's Foreign Societies will furnish grand opportunities to show what the Lord is doing with them.

PRESBYTERIAN FLOATS

I would suggest the following:

Signing the Covenant. Calvin and a Swiss guard leading the Presbyterians.

Signing the Covenant.

Making the Westminster Catechism in Westminster Abbey.

John Knox preaching before Queen Mary at that point where she is saying, "John Knox, I am not afraid of you, but I am afraid of the effect of your prayers," Mary being surrounded by Scotch soldiers wearing their kiltie uniforms.

Great specialties can be made of the wonderful missions under the Presbyterians in Egypt, Arabia, Korea, Japan, China, Persia, Syria, etc. Like the Methodists, they have girdled the earth with their mission work. They also have deaconesses and orphanages whose work should be represented by floats.

THE BAPTISTS

Can well use the Puritan uniform of Roger Williams. Their floats should represent religious work among the Negroes, and in almost every country of Asia and Africa. The following were suggested by Rev. Dr. Anderson, of Calvary Baptist Church, Washington, D. C.: William Carey, the Shoe Shop, etc., India Scenes, Charles Spurgeon, College Orphanage, etc., Christmas Evans, Roger Williams, Adoniram Judson, Luther Rice, Publication Work and Home Mission Scenes, Italy, Dr. George Taylor, etc., Dr. Samuel Smith, "America."

THE PROTESTANT EPISCOPAL CHURCH

The Protestant Episcopal Church has many picturesque subjects. Their work should begin with their church heroes—Latimer, Ridley and Cranmer, representing Truth. Second, Elizabeth's fight for the Protestant form of faith. Third, Contention with the Puritans, Missions in East End, London, and in many countries of Asia and Africa. Their excellent deaconess work and their helpfulness in all civic charities should be noted. The picturesque costumes of their clergy will be a great factor in a successful pageant when given indoors.

THE CONGREGATIONALISTS

The writer would suggest a few scenes from the life of Oliver Cromwell, because he brought about religious toleration in England.

1. As Governor of Ely, he dismissed Rector Hitch and his vested choir and congregation from the Cathedral of Ely. (See Church's Life of Cromwell, p. 208.)
2. Dismissing Parliament. (Church's Life of Cromwell, p. 381.) They, also, are entitled to wear the costume of

the Pilgrims of New England. This branch of the Church should use the Puritan costume of Cromwell's day and the Pilgrim Fathers of New England. In modern life the mission and school life among the Turks at Roberts College, in Syria, in the southwestern part of our own country, Mexico, New Mexico, etc., in South America, besides the scenes among the Puritans of New England, will constitute in some measure a showing of the splendid work of the Congregationalists in the propagation of religion. The Congregationalists have made a large contribution to civil and religious liberty.

THE FRIENDS OR QUAKERS

Can make a picturesque showing in representing William Penn making a treaty with the Indians, Lucretia Mott freeing a slave, Elizabeth Fry among prisoners, Anna Dickinson, the orator of the Civil War. Much also could be made of the share of the Friends in freeing the slaves.

THE GERMAN AND DUTCH REFORMED CHURCHES

Have the picturesque costumes and colors of Holland, Switzerland and France of the sixteenth century, beginning with Zwingli, then follow with William the Silent, their religious work in civic righteousness, in Foreign and Home Missions particularly, their excellent work in South Africa, will make an excellent showing in any pageant.

COLORS REPRESENTING NATIONS

Each carry flags. Germans select light-haired children, white dresses, corn flower (bachelor buttons) in silver on blue and black scarfs.

Scandinavians—white with blue and yellow scarfs.

Turks represented—white clothing with fez and flag of Turkey.

Indians—boy scouts with Indian headdresses.

Africans—white dresses with girls orange scarfs, boys red scarfs.

Italians—imitate Italian headdresses and use Roman sashes.

Chinese and Japs—use national costumes and flags; be sure to carry flag.

Scotch—Scotch bonnets of paper but kiltie uniforms.
English flag.

**PLATES AND
DESCRIPTIVE NOTES**

PLATE I

1. Ursula Cotta in tight bodice and full skirt of dark cloth, trimmed with bands of black. The sleeves are tight, slashed over the shoulder and having a white puff set on at the elbow. The chemisette, apron and cap are also white. The latter is made on the lines of a sunbonnet, with soft, closely fitting front section and high padded back.
2. Chorister in straight, black robe, or cassock, belted with cord.
3. University gown closely Shirred on yoke. The cap should be circular and gathered to head size with a three-inch band across the back and over the ears.
4. This man's hat is also circular, but should have five inch slashes at about four-inch intervals, extending to within a couple of inches of the edge of the circle. It is then gathered on a narrow band and trimmed with an ostrich feather. This costume may be carried out in two or three bright colors, possibly a green tunic and slashed trunks, showing orange underneath with orange sleeves and green cuffs. The right upper leg and left stocking should be orange, with a green right stocking and left upper leg.
- 5, 6, 7, 8. Citizens to be dressed in deep rich colors. The velvets, homespuns and rich fabrics of the time may be imitated in sateen and canton flannel.



JG



Plate 1
Covering floats 12 & 3

PLATE II

1. Guardsman, wearing breastplate and richly-colored costume.
2. Emperor Charles V, in royal purple (maroon), full cloak reaching the knees and ermine trimmed, with gold-embroidered hat to match. His tunic and stockings may be of any contrasting color. A heavy gold chain is worn over his shoulders.
3. Cardinal, dressed in cap, circular cape, straight cassock and cloak at the back of cardinal red. Surplice of thin lawn and lace, having long sleeves.
4. Swiss guardsman, wearing helmet and armor. The sleeves and full trousers are of deep yellow material, slashed to show wide red and black stripes underneath. The stockings are of yellow, red and narrower black, vertical stripes.
5. Archbishop, in rich, gold-embroidered cloak and miter (possibly of cardboard covered with gold paper).
6. Elector Frederick, with a blue cloak trimmed with brown fur. His tunic and stockings might be deep red. His white chemisette is crossed by a wide, gold chain.
7. Luther, in black habit.



1

2

3

4



5

6

7

Plate II
for float 4

PLATE III

1. Luther, in straight, full black gown. This costume and figure 5 may be used as models for the scholars' robes in float 5. Red stockings were often worn by the clergy at this period.
2. Light-haired boy, wearing belted tunic.
3. The little girl wears a tight waist, long full skirt and white embroidered apron. She dresses very like her elders.
4. Frau Catharine Luther wears a dark dress with yoke and cuffs of either black or a darker shade of the color of the costume. Her headdress is a large white square with one edge embroidered. This is brought across the front and tied behind. The other two corners are then attached under the chin. Her apron is embroidered.
6. Back of cap worn by Ursula Cotta (Plate I, 1). The cap on figure 8, plate I, is similarly made, though with a higher back and an embroidered band.
7. Bag of velvet worn on a loose girdle by women of this period.
8. Hat of the time, with full crown and semicircular standing brim.
- 9, 10. Spears to be carried by Emperor's guard and Swiss guard in plate II. These should have staffs seven or eight feet in length.



Plate III
for floats 5 & 6

PLATE IV

1. Court lady.
2. Oxenstiern. His boots, like those of the King, and also the Cavalier (VI, 7), were almost hip length and folded down.
- 3, 4. The Queen, Marie Eleanor, and the little Princess Christina. They and the court lady all wear the tight basque with wide lace collar and cuffs. The sleeves are large, slashed to show an undersleeve, and caught in once or twice by ribbons or strings of large pearls. The skirts show a trimmed petticoat.
5. Gustavus Adolphus, who, with the other figures of this group, should be dressed in rich bright colors.
6. Rev. J. Campanius, dressed in black, with wide white collar and cuffs—possibly gray stockings.
7. Ziegenbalg, also in black. His coat is tightly fitted and has full skirts. The high-cut vest is the same length and both have many buttons. This costume may also be used for his companion, Plutschau.
- 8, 10. Rajahs, for floats 10 and 11, in richly colored costumes and many jewels. Suggestions for the dress of the natives may be found in plate VIII, figures 1 and 2.



Plate IV
for floats 7, 8, 10 & 11

PLATE V

1. English officer, with red coat, blue breeches and buff vest and leggings. Gold buttons are used and the black hat is trimmed with gold lace. White lawn stock and ruffles, trimmed with lace, are worn.
2. Christian Schwartz, dressed in black with white bands and ruffles.
3. Hans Egede, in Esquimau costume.
4. Esquimau girl. Other men and women for this float may be dressed like these two. If canton flannel is used to imitate these reindeer-skin costumes, it should be heavily padded underneath to give the bulky effect. The hoods should be of real fur.
5. Thomas Von Weston, in brown wig, large ruff and robe.
6. Finnish woman.
7. Finnish boy.
8. Finnish man. The loose belted tunic is worn open, showing an embroidered shirt front in colors.

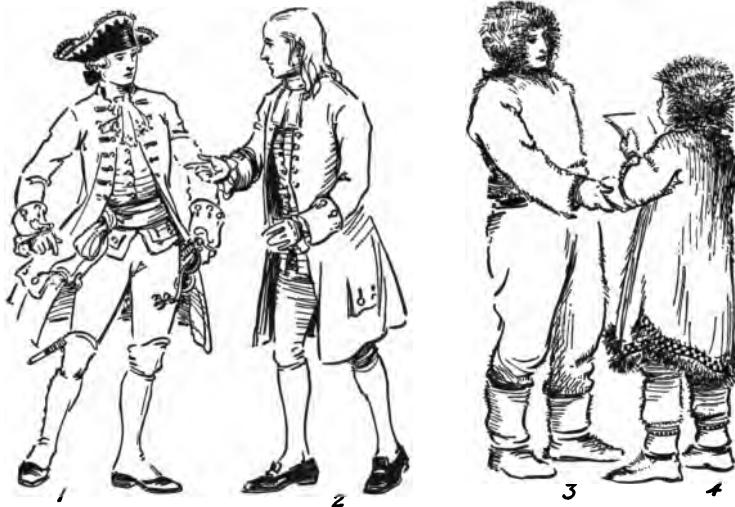


Plate V
for floats 11, 12 & 13

PLATE VI

1. French Catholic settler. The large white headdress is made like a sunbonnet, with a very wide front section that is folded back on itself.
2. Ecclesia, in white robes bound on with gold ribbon and wearing a gold crown.
- 3, 4. Pilgrims dressed in dark blue, brown or gray, with white collars and cuffs. The woman's collar extends like a kerchief to the waist, and is tied with small bows.
- 5, 6. Huguenots. The woman's bodice is long and tight, ending in a short, gathered ruffle. The man's cloak is sleeveless and worn over a snugly-fitting coat that reaches only the waist line. He wears full slashed trunks.
- 7, 8. Cavaliers. The man's sleeves are slashed from the shoulder to the wrist, showing a lighter undersleeve. The woman's bodice front and underskirt are of a different color from the rest of the dress. Both are arrayed in rich colors.



2

3 4

JG



5

6

7

8

Plate VI
for float 14

PLATE VII

1. Muhlenberg, in white wig, bands and black gown.
2. Uniform showing under Muhlenberg's gown in float 16
—blue coat with buff facings, vest and breeches.
Black hat and leggings.
3. Recruiting officer.
4. Drummer. The musicians in the Continental Army
usually wore red coats faced with blue, and blue
vests and breeches with black leggings.
5. Citizen, in costume of wine-colored, blue, brown or
green cloth, with flowered or figured vest and white
stockings.
6. Boy, similarly dressed.
7. Rev. Dr. Passavant should be dressed in black. His
coat collar is velvet and his trousers fasten under his
shoes with a strap.

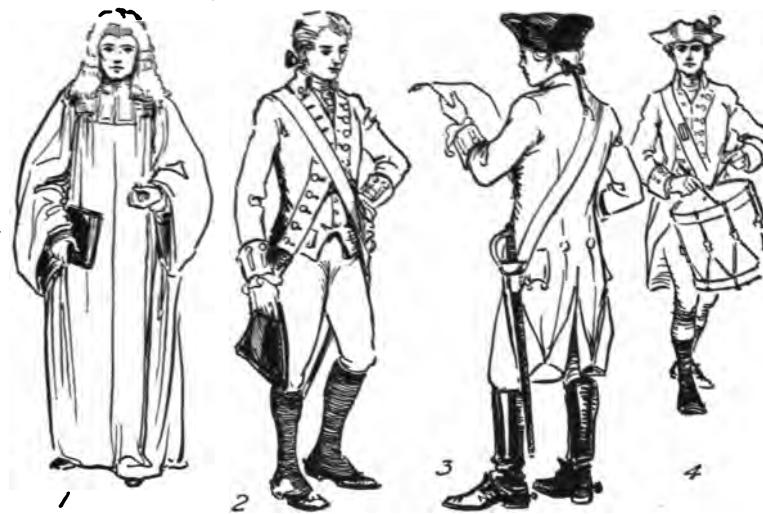


Plate VII
for floats 15, 16 & 17.

PLATE VIII

- 1, 2. Men of India, dressed in turban, loose coat and lower garment of white cotton cloth. This skirt effect may be obtained by winding a strip of the material around the waist and catching the end up on the hip.
- 3, 4, 5, 6. Indian women, wearing closely-fitting waists and scarfs. This drapery is about thirty-six inches wide and many yards long. It is gathered under a belt around the waist with the last three yards brought forward under the right arm, across the front, over the left shoulder and hanging loosely over the right. The free end may have a figured border. Various bright, tiny dotted calicoes would be suitable. Many necklaces and bracelets are worn, and number 3 has a silver nose ornament. Bare feet.
9. Japanese teacher, in kimono of dark striped, checked or plain seersucker or crepe, with brighter obi (sash), tied with a long bow in the back.
- 7, 8, 10, 11. Children in gayer-colored kimonos and obi, with white stockings. Japanese stockings are made somewhat like mittens, having a separate compartment for the great toe.

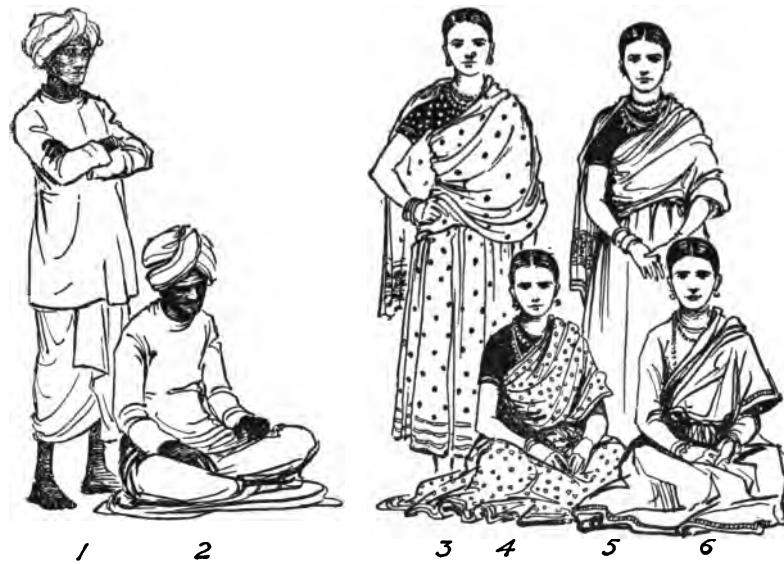


Plate VIII
for floats 19 & 21

PRICES ON REFORMATION FESTIVAL BANNERS, PENNANTS AND BADGES

Description of Goods	Retail Price
Open Bible Banner, 24 x 35. Wool felt, with cross piece.	
Assorted colors. Finished with rod complete.....	Each \$2 50
Cross Design Banner, 24 x 35. Wool felt. Assorted colors.	
Finished with rod complete	Each \$2 50
Luther Banner, 18 x 28. Wool felt. Assorted colors. Finished with rod complete	Each \$1 50
Banner for heading procession, 42 x 72. With pole and cord.	
Open Bible design. In blue or purple.	Each \$10 00
3 Split B, felt Pennant, 12 x 30, 25 cents; Fleck letter, per 25, \$5.50; per dozen, \$2.85.....	Each 25c
Badges. Luther Coat-of-Arms. Assorted colors. Wool felt.	
Per 50, \$3.50; per 25, \$2; per dozen, \$1.....	Each 10c

The following Lutheran publishing houses have consented to handle the banners, pennants and badges for the Reformation Festival at the prices set opposite the description in the foregoing paragraph :

The Lutheran Publication Society, S. E. Cor. Ninth and Sansom Streets, Philadelphia, Pa. Branch Offices—150 Nassau Street, New York; Second National Bank Building, Pittsburgh; 159 North State Street, Chicago.

The General Council Board of Publication, 1716 Arch Street, Philadelphia, Pa.

Lutheran Board of Publication, Columbia, S. C.

Lutheran Book Concern, 55 East Main Street, Columbus, Ohio.

Wartburg Publishing House, 623 Wabash Avenue, Chicago, Ill.

Augustana Book Concern, Rock Island, Ill.

Concordia Publishing House, Jefferson Avenue and Miami Street, St. Louis, Mo.

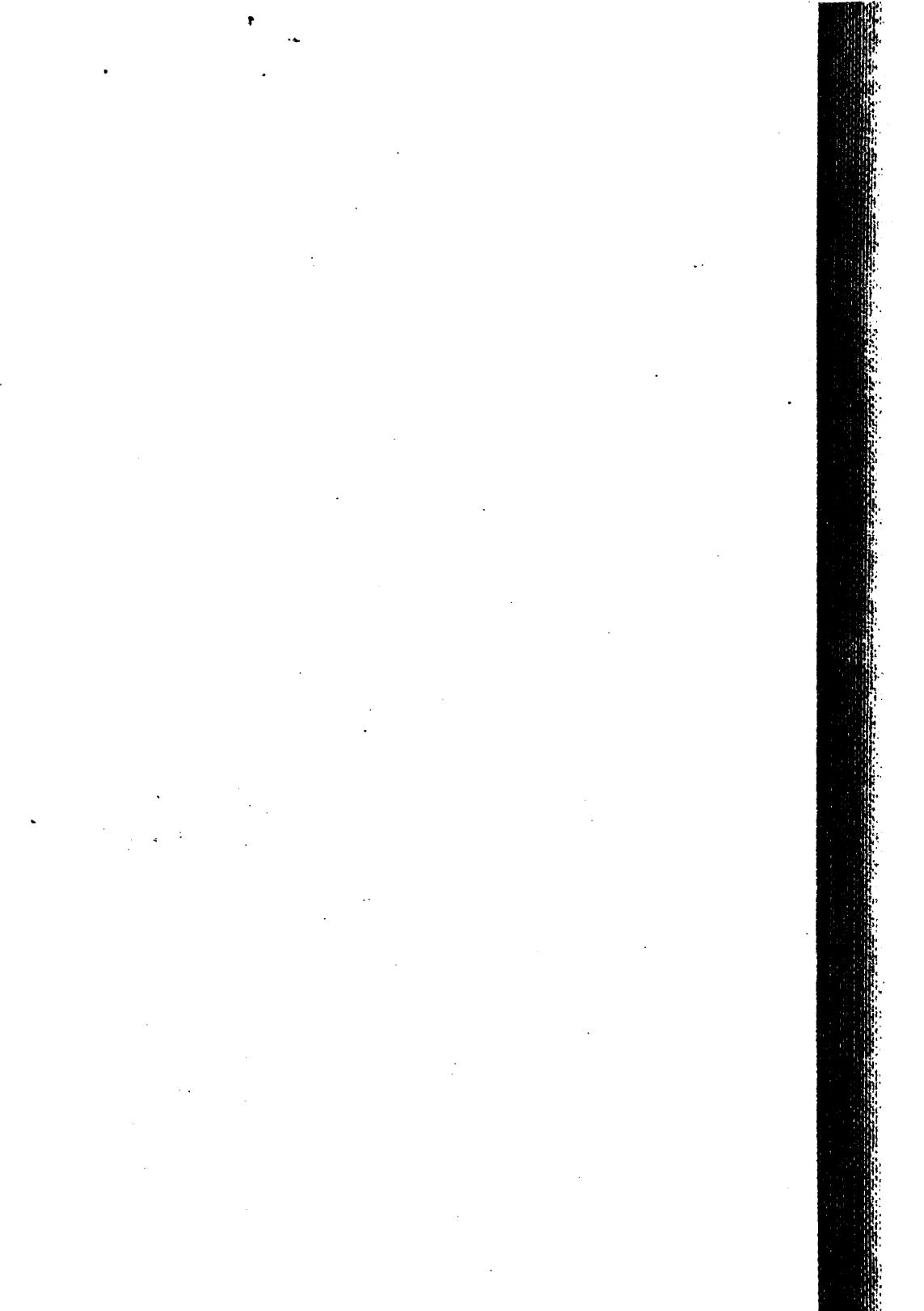
Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn.

Lutheran Publishing House, Decorah, Iowa.

Danish Publishing House, Blair, Neb.







Gaylord Bros.
Makers
Syracuse, N. Y.
PAT. JAN. 21, 1908

